412 Each mistress of a tent has a little
• 356 wooden scraper to clean the floor of the tent, which is generally
342 covered with a layer of fine sand taken from the bed of the nearby wadi.

415 Let us add one or two earthen pots, little teapots and tea glasses, and we have an idea of Tuareg furniture, which, as one may realize, is reduced to the simplest terms.

484 When a camp is moved, all these objects are loaded on asses,
492 provided for the occasion with little pack saddles. The women are
[462] left with folding the baggage, loading it, and transporting it on the
[565] asses. They themselves ride on the baggage during the moving; only noblewomen travel on camel back. Camels are used in moving only if it is a long trip.

/230/

Chapter 3

Food

243 People may have said that the Tuareg, like many herding
262 peoples, lived on the milk from their herds. More precisely, they live on the products of their animals, but milk and meat alone would not be enough. Indeed, the base of their diet is a graminacea, bechena (Sorghum cernuum Host.), a kind of millet cultivated in the Saharian oases and in the Sudan.

[252] The Tuareg eat some wheat, but very rarely. Especially during
484] their moves and in the caravans, they eat wheat cakes cooked in the sand, for they are easily and quickly made.

[101] It is rather curious to note that the Tuareg, who belong culturally to the Mediterranean civilization (which may be called the wheat civilization), have not kept wheat as the basic food as other North African peoples have. And yet the question of food is one of the things which most ties man to his native milieu and which

342 /88 cont./ It takes three or four asabers to furnish a tent, two on the inside filter the wind, two others encircle the space in front of the tent, forming a small court, assuring privacy and a space sheltered from the wind, where someone is always to be found.

When one enters a tent, one sees that the right side is always the man's domain and the left side the woman's; each arranges his personal effects in an orderly fashion that is always surprising to the European.

342 361 About 50 meters away or more, but always within hailing distance, live the Negroes in an enclosure of dry branches called "afarra"; another enclosure next to it constitutes the kitchen.

A camp is made up of a number of tents of this type, /89/ with some distance between tents to preserve privacy.

During the dry season, when the search for pastures becomes compelling, the Tuareg are obliged to stop at a place near water, where the goats may find some meager pasturage. The black domestics then construct zériba. They make a framework of forked branches, from two to 2. 50 meters high, circular or almost so, with a diameter yarying from three to five meters. Around and on this frame are attached tahlis (tiphas); the zériba then has an elegant appearance. If there are not enough tahlis, one gets along with other dry grasses, morakba, guettaf, etc.; the zériba then has a shabby appearance, but its merits as a dwelling are not lessened. In summer the zériba is much to be preferred to a tent, for it is much cooler.

342 ●356 The ground under the tent or zériba is always covered with coarse sand from the wadi, which is frequently changed. A hearth, consisting of four stones arranged in a square and imbedded in the ground, is used either to heat tea or to provide a little heat during winter evenings. Near the tents stakes 344 356 342 support the guerbas /waterskins/; one may also see the woodpile kept up by the Negroes and the big wooden mortar which

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342/89 cont./ awaits its ration of millet, but one never sees any
[354] disorder or rubbish. A camp may have been at a site for a few hours or for several months, but on the day of its departure there is never the least broken object left at the place; the Tuareg leave behind them neither domestic refuse nor any other mark of their presence.

342 The tent is occupied by the family in the most limited sense of the term. When a man marries he takes a tent and
[592] lives in it with his wife; children up to nine years of age stay with their parents, but after that they have their own tent.

In the agricultural centers the harratin lodge either in a zériba of tahli, made like that of the Tuareg, or in a house constructed with toubs or with stones held together with tin (clay). The house is covered with a coat of tin spread on a foundation of tahli supported by a framework of fersig or /90/ éthel branches; the roof is flat. The door generally opens toward the west, and there is a small opening to the east; this system protects the houses from the heat of the midday sun. Such a structure would be unhealthy in other climates; here it doesn't matter, the family lives outdoors. In winter everyone huddles together at night around a fire in the single room in order to keep as warm as possible, but all leave the house at sunrise. The floor of these houses is covered with fine gravel from the wadi, and this is changed fairly often. The vicinity of the hartani dwelling is much less clean than that of the Tuareg tent; ashes are scattered about and refuse dries in the sun.

000 Only Tamanrasset has houses used by Europeans. Toubs are always used to construct them, although recently atone plastered with tin has been tried for certain administration buildings. Up to now the lack of lime has hindered "hard" construction; attempts have been made to make lime from cipolin, but the cost per kilogram is nearly as high as for lime imported from Algiers.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 245. Decorated house of Sudanese type at the market place of Agadez.

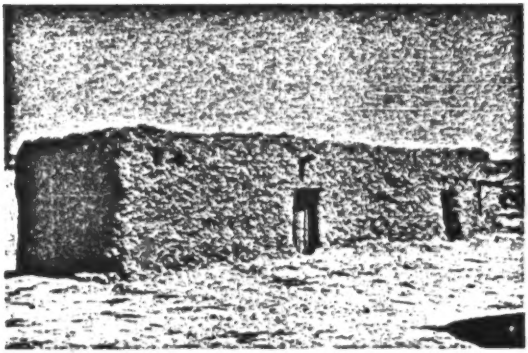

Fig. 246. House (*tayajami*) built of mud and stones which are covered by a mud plaster. Ayr, Awderas.

● [356]

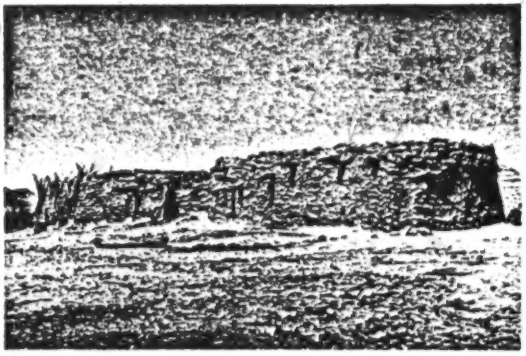

Fig. 247. House (*tayajami*) of the type depicted Fig. 246. The mud plaster is decaying and the stones are visible. Ayr, Awderas.